

the heathen has been greatly checked by the diversion of our working force from evangelical to educational and pastoral work. We are at present too much engaged in garrison duty, and have too few regiments with head quarters in the field. Garrisons are useful, but they are only so as supporting strong field forces. From the inadequacy of our present working force, at the same time to preserve past success and to attack the enemy, we call on this Convention to engage in the work of a persistent attack upon the mass of heathenism in which our church communities are enveloped.

* * * "To the native church do we therefore solemnly say: The work of christianizing Burmah belongs to you, and not to America. Missionaries are here only to aid and direct you in your work. If your churches are to be permanent they can only be so by engaging heart and hand in missionary work."

"On all sides God has been increasing the wealth of the native church. Consecrate that wealth to God's work. Come up to the help of the Lord—to the help of the Lord against the mighty. Come with money, come with hearts devoted to the work, and you shall find in this Convention a body to lead you to victory through the grace of our Lord and his Christ."

In a previous part of the Report it had been stated that "the heathen Karens are being swept by thousands into Buddhism; they are rapidly losing their old traditions, and in a few generations labour for their welfare will meet with fully as many difficulties as now hinder the Burman Missionary."

It is a dark picture. But besides this, it is stated that the "degrading vices of civilization," especially in the forms of "liquor shops" and "gambling hells" are fast spreading among the heathen Karens. A "new departure" is evidently needed. The christian church is called on to "arise"—to "arise"—and to "shine." There are already symptoms of a good beginning.

Burmah is divided into nine Missionary Districts, viz: Rangoon, Maulmain, Tavoy, Bassein, Henthada, Thongzai, Toungoo, Shway-gyeen, and Promé. There are 396 churches, 19 of them Burman, 375 Karen, two English. The total membership amounts to 19,662. Baptized last year, 394. Ordained native preachers, 85. Unordained ditto 283. Contributions raised by the churches for all purposes, "in Rupees or equivalent" 64,132=32,066 dollars. There are 164 schools, containing 5694 pupils.

An account of the Rangoon Baptist College will be given next week.

Mr. Editor,
I take the liberty of enclosing you for publication some extracts from a private letter received from the Rev. J. L. Campbell, Secretary of the Foreign Missionary Society of the Upper Provinces. The extracts I am sure will be interesting to your readers.

Yours truly,
E. M. SAUNDERS.

CHATHAM, ONTARIO,
July 15th, 1875.

My Dear Brother,
The Rev. Dr. Fyfe has written me definitely that (D. V.) he will be with you next August. Brother Porter at the last moment changed his mind and went to Great Britain.

This morning I received a remarkable, shall I add, almost a prophetic letter from Brother McLaurin, of Cocanada. It is dated 24th May. At that time McLaurin knew nothing of the joint-letter, Special Convention, or the peculiar state of affairs in your Foreign Missionary work. He only knew what we all knew for months before. Brother McLaurin points to the special, and, at the present time peculiar openings around Cocanada. Let me give one or two things:—"Immediately to the south-west of Cocanada lies a field containing 2000 square miles, containing 22 large towns—seats of sabsildars—containing also 700 villages averaging from 1000 to 2000 inhabitants each—the whole field containing about one million people. This field just at his door is unoccupied, &c. &c."

The London Missionary Society who have three small stations north of Cocanada, near Chicacole, are about to abandon the field. They laboured among the Brahmans and high castes exclusively.

Their Mission premises will be for sale cheap. When we occupy the ground from Chicacole to Narsapur, then Baptists to all intents and pur-

poses have all the ground from Calcutta to Madras—the rest of the field being in Baptist possession." Mr. McLaurin says in his letter received to-day, "we must have six men at once. Let the Maritime brethren come over and take the field with us. We can work side by side. We are one in church polity, &c. A formal union is not necessary. We can work contiguously, if we cannot work together and any business that needs to be between you can be done by correspondence. I have written to Rev. Mr. Boggs who is over Burmah-way prospecting. I also send by this mail a letter to the Rev. Dr. Cramp, of Nova Scotia. Now I hope you will go into this thing and work it up."

O how wonderfully God works! About the time that we met at Amherst Bro. McLaurin in complete ignorance of what was going on in Canada wrote to Bro. Boggs, and about the time your missionaries received the telegram from your Board instructing them to go to Cocanada they would also have a letter from Bro. McLaurin, urging them to come to Cocanada. Mr. McLaurin speaks of your Missionaries having 20,000 Karens and adds, "But there are that many heathen within a mile from my door."

McLaurin would have heard all in a few days after he wrote the above. I shall anxiously watch the mails. How the tidings must have burst like a flood of glory over the lone Mission house of Cocanada.

Yours for the Telooagoos,
J. L. CAMPBELL.

Correspondence.

For the Christian Messenger.

THE NEW ACADEMY BUILDING.

Dear Editor,—

Please allow me to acknowledge the following sums in cash and subscriptions for the above object received on the spot at the educational meeting in connection with the P. E. Island Association:—

A Friend.....	1.00
E. Stuart.....	1.00
John Cumming.....	1.00
George Davies.....	50.00
John Nelson.....	2.00
Mrs. John Nelson.....	2.00
J. McKinley.....	5.00
J. Burhoe.....	1.00
Jacob Cumming.....	1.00
John Nichol.....	5.00
A Friend.....	3.00
Charles Howard.....	1.00
John Scott.....	5.00
Richard Clark.....	1.00
Arthur Simpson.....	1.00
Allen McPhee.....	1.00
James Warren.....	1.00
Dr. Tremain.....	5.00
Philip Lord.....	0.50
Wm. T. Scott.....	2.00
Duncan Robertson.....	1.00
Rev. D. McDonald.....	25.00
Alex. McKinley.....	10.00
T. R. Wood.....	1.00
Peter Scott.....	5.00
Rev. J. L. DeWolf.....	5.00
F. Warren.....	2.00
C. C. Burgess.....	2.00
W. McLeod.....	5.00
George Scott.....	2.00
Samuel Newman.....	1.00
Charles Schurman.....	1.00
D. Archibald.....	5.00
Jas. DesBrisay.....	5.00
J. R. McDonald.....	2.00
Geo. Warren.....	0.25
J. McKenzie.....	1.00
James Rouke.....	1.00
Geo. McNeil.....	1.00
Collection.....	9.37
Previously acknowledged.....	4,709.33
Total.....	\$4,883.45

For the Committee,
D. M. WELTON.

For the Christian Messenger.

ON THE CONSTITUTION AND ORGANIZATION OF BAPTIST CHURCHES.

As I have not asserted that "the voice of the majority is the voice of God"—it will hardly be expected that I should volunteer to defend such a proposition. One thing Marcus will not probably question, and that is that it would be quite as difficult, perhaps a little more so, to prove that the voice of the minority is the voice of God.

But apart from this, and any question about "infallibility," which is an attribute of Deity alone, I hesitate not to propound boldly and without qualification or fear of contradiction, that the principle universally acknowledged, sustained, and acted upon the world over, where Baptist Churches exist, is, that the decisions of the majority shall control. No matter what the subject present be,—whether it concerns the choice of a Pastor, a

Deacon, or any other officer—whether it relate to the admission, dismissal, or exclusion of a member—to doctrine or to discipline,—whether to the forming of new churches, or the preservation of the integrity of existing ones, in all cases alike, the majority decide, and the minority yield.

Marcus enquires what is to be done in case they decide wrong? But another question naturally precedes that, which is this: Who is to pronounce that the majority have decided wrong? Surely not the minority. To admit that in one instance, would be to do so in all cases; and confusion, and instant dissolution must inevitably result from such a concession.

In conclusion says Marcus—"Now let him (Lucas) indicate a course on the assumption that the voice of the majority is wrong."

As there is no tribunal to pronounce such a decision under the polity that obtains among Baptist Churches, the question it seems to me, is near akin to that so often suggested, What would have taken place if Adam had not sinned?

I may add however that if I were one of a minority, disagreeing (as I have had occasion before now to do) with the majority of the Church, my answer is, I should quietly acquiesce in the decision of the majority; and not claiming to be "infallible," conclude that I had been in error. The exercise of a little brotherly love, patience, charity, forbearance, long suffering, and kindness might be necessary—but for a minority, first to assume that the majority is wrong, and then to act on that assumption, is a policy that would be suicidal, and destructive not only of all church government, but of all free institutions as well.

LUCAS.

For the Christian Messenger.

HALIFAX NORTH BAPTIST CHURCH PROCEEDINGS.

Monday evening, 26th June, being one of the stated occasions of social meeting and prayer, at the North Church, that portion of the membership which had withdrawn since last autumn, and who have been worshipping in Gerrish Hall, or the major part of them, personally attended. At the close of the service, on the intimation of the chairman, Hon. Judge McCully, Mr. J. E. Irish, as spokesman, briefly addressed the chair, and explained the object of their visit, which was to procure a letter of dismissal with a view of being organized into a separate Church of the same faith and order.

A short resolution, drafted by the chairman, was thereupon submitted, read, and very fully discussed.

The only difference of opinion that seemed to exist was as to dismissing a dozen or so absentees whose names were furnished on a list produced, and who it was represented, were equally anxious with those present to be included in one letter. After some expression of sentiment for and against such a proceeding—the practice of the North Church being to grant ordinary letters of dismissal to persons actually present or to non-residents only,—members residing within the city, &c., being required as a rule, personally to apply. The names of those present were called, and such as answered were one by one by a separate vote, duly dismissed. The absentees, at the suggestion of the Chairman, were then dismissed separately, the Resolution so stating the fact, at the pressing request of their associates. Deacon Thomson then moved the Resolution, which, being seconded by Deacon Brown, passed unanimously. Thus harmony was secured and the proceedings brought to a close.

A Council will now be called at an early day and the members thus dismissed, be organized into a separate Church of the same faith and order. At the close of the meeting the doxology was sung and mutual salutations exchanged by many present.

Com.

Halifax, 27th July, 1875.

The Christian Messenger.

HALIFAX, N. S., JULY 28, 1875.

PRINCE EDWARD ISLAND BAPTIST ASSOCIATION.

This Association convened on Saturday the 17th inst., with the Church at North River. Owing to the inclemency of the weather, the first session was not opened till the afternoon. On an examination of the Letters from the Associated Churches, the Clerks reported that fifty delegates were in attendance.

The total number of ministers present was eighteen, of whom several were from the neighbouring Provinces, among whom we may mention Rev. Prof. Welton, of the Central Association, Revs. W. H. Warren, W. B. Bradshaw and E. N. Archibald of the Western; and Revs. M. P. Freeman and H. Bool of the Eastern. Brethren Wm. Cummins, of Truro, F. W. Ryder, (Lic.) of Vermont, and others were invited to seats with the Association.

The greater part of the afternoon was spent in the preparatory work of nominating the regular Committees on Missions, Education, Sabbath Schools, &c. At intervals the Letters from the Churches were read and many of them contained most cheering messages. They showed that since the last Association several of our churches have been supplied with pastors, and that destitute Churches are enjoying more abundantly than ever before the services of the Missionaries of the Home Mission Board. The total number of conversions for the last year was reported at 163—a net increase of 14 per cent. After completing all the business usually transacted on the first day of meeting, the Association adjourned till Monday. The Managing Committee arranged for Sabbath Services as follows:

North River.—Rev. Prof. Welton at 10.30 A. M.; Sunday School services at 3 P. M.; Rev. W. H. Warren at 6.30 P. M.

Charlottetown.—Brother F. W. Ryder, Lic., at 11 A. M.; Rev. M. P. Freeman, at 3 P. M.; Bro. Jacob G. Schurman, at 7 P. M.

Alexandra.—Rev. E. N. Archibald, at 10.30 A. M.; Rev. A. Chipman, at 3 P. M. Long Creek.—Brother M. W. Brown, Lic., at 11 A. M. and 4 P. M.

Clyde River.—Brother O. H. Simpson, Lic., at 11 A. M.

South Wilshire.—Brother John Gordon, Lic., at 3 1/2 P. M.

The business of the Association was resumed on Monday, and the programme for that day was exceedingly interesting. First came the Associational Sermon from Exodus xv. 11, by Rev. W. B. Haynes. His subject was "A glimpse of Deity and its effects." Next the Circular Letter, was read by the writer, Rev. W. B. Bradshaw. "A higher tone of spiritual life, the necessity of the church," was his theme. The second session of this day was principally occupied with the subject of Education. The Report of the Committee was read by the Chairman, Rev. Prof. Welton, and adopted, after being spoken to by Revs. Prof. Welton and M. P. Freeman, John Gordon, Lic., and Bro. Wm. Cummins. The cheering reports of the unusual prosperity of our Educational Institutions infused a new sympathy into this Association, which has ever proved so true to the interests of Acadia. The sum of \$172 was at once raised for the new building, and with many a hearty speech was the committee bid God speed. The Baptists of P. E. Island are sound on the Education question. They have hitherto been true to Acadia, true to their own interests, and we need not fear that they will ever be recreant to the trust committed to them. According to their numbers they have given more than any other of the Provinces, and we believe that they will maintain their reputation for liberality.

The evening session of Monday was wholly devoted to the subject of Missions. Addresses were delivered by the Moderator, Revs. W. H. Warren, M. P. Freeman, W. B. Haynes, Prof. Welton and Bro. Wm. Cummins. The Missionary meeting has hitherto been one of the best in this Association, and this was no exception. The speakers were earnest; the speeches fervent, and collection taken at the close showed that the hearts of the people beat warm with sympathy for perishing souls.

The closing session on Monday was occupied with the adoption of the reports on Sabbath Schools, Temperance, &c. Interesting discussions were evoked upon many of these subjects, notably upon Sabbath Schools, and many practical hints were thrown out which will doubtless be found useful during the coming year.

Delegates were also appointed to the Convention to be held at Hillsburg in August.

Then after spending a short time in devotional exercises in which praises and supplications were poured forth to the common Father of all who had granted such a harmonious and profitable meeting, the Association adjourned to meet next year with the church at Montague Bridge.

In the evening Brother Wm. Cummins delivered an excellent lecture

on the work of Messrs. Moody and Sankey in England, for which many of the friends and delegates remained.

MISSION WORK IN BURMAH.

A short time since we copied a letter from the pen of Rev. J. G. Warren, D. D., to the Boston Watchman & Reflector. It was entitled, "The Failure of our Mission in Burmah," but it appeared a week or two after, that the word "Failure" was a misprint, and should have been "Future," making the title of the article, "The Future of our Missions in Burmah." It was unfortunate that such a mistake should have been made, as the letter pointed out the necessity for some radical reforms in the conduct of Missions under the Missionary Union, and led some to suppose that Dr. Warren really supposed the work of the Union might be regarded as a failure. His object was, however, to shew that it was not the work of the Union to permanently occupy any of their stations, and support the pastors of the churches, but so soon as the native population had received the gospel, and become able to sustain gospel ordinances amongst themselves, it would be the duty of the Union to let them carry on the work, and the Union to proceed to carry the gospel into other heathen lands and make the Word of Life known to other peoples. We find in the last issue of the W. & R. a letter from Rev. J. F. Norris, replying to the position taken by Dr. Warren, yet under the incorrect title. He quotes a paragraph from Dr. W.'s letter, to prove that there has been no "failure," but the most remarkable success:

"There has been half a century of successful missionary work, marked by thousands of converts, hundreds of churches and native preachers, half-a-score of local Associations, and lastly, a general missionary Convention, which, by its practical working, has indicated its value, and placed it in universal favor."

Mr. Norris then remarks: "Certainly to any sound mind these results are quite the reverse of failure; and indeed it is rather evident that our brother, instead of under-estimating the fruit of our labors, conceives the condition of the Christian population of Burmah to be, in some respects far in advance of its actual progress. In his mind our Burman mission is not a child, dwarfed, sickly, soon to die and be buried, with 'failure' for its epitaph, but rather a child of amazing vigor, and grown to such maturity that its parent has only to take a little thought as to the best method of weaning it and leaving it to its own resources."

"There is nothing in the condition of our Christian population in Burmah demanding an experiment like this,—nothing likely to render it more successful than in other fields where it has failed. He who fancies that heavy pecuniary burdens can now safely be placed upon the native churches is wrong. The truth is, they are already led in this direction as fast as they well can be. In my intimate acquaintance with both Karen and Burmese churches of these provinces, I have been amazed at their liberality. In proportion to their means they give greatly more than Christians at home. In the little Burmese church of ten members, in the city of Tavoy, every member, without fail, brings his or her monthly contribution, and the aggregate of a year's giving is a good percentage of all they possess. Indeed, this giving, in their many years of absence of a missionary and destitution of even a native preacher, has been about their only visible means of grace. This will do for a specimen Burmese church, and for a Karen, I have in mind one in the forests north of Tavoy whose pastor, at the Association of the churches of Tavoy and Mergui,—the last at which I was present,—moved a resolve that all the members of their churches be encouraged to give a tenth of their entire income. I felt sure that he and his people did so. During that year they had been scattered by cholera, fleeing to the surrounding forests as is their custom on the coming of epidemic disease; had reassembled, built a new place; made a chapel and school-house; and notwithstanding they had failed to raise their year's rice, the pastor brought as their contribution for mission work a sum equivalent to \$1 50 per member; besides all this, they had given liberally for the Normal School, for support of a student in the Seminary at Rangoon, for the Burmah Baptist Convention, for their own poor, and the sufferers in my shipwreck. The income of these twenty noble church members could not be more, for each, than \$2 50 per month! What Baptist of America will say that churches like this ought to be trained to larger giving?"

It is true that we have in Burmah a membership of nearly twenty thousand, but nearly all of them are poorer than the church I have just described. There are doubtless many half dozens of brethren in our churches in America to whom God has given more wealth than the entire possessions of these twenty thousand. By the aid of the missionaries, they are and have been gaining in their capacity for accumulation, as well as in every thing else, and the wise leader sees that their need of help